

scent of the mountain is made by a winding road with sharp bends so that we seemed to be almost retracing our course. From the top of the mountain to the river running at its base, there were eleven bends in the road. Coming down the mountain one has a lovely view of the river. From some places on the road, we could see the river at seven places, looking like seven parallel canals. The whole valley lying in the sunshine looked beautiful.

At Woodstock brother Will Wisman met me and took me to St. Luke. Here I found their society working under disadvantageous circumstances, and against some discouragements, but pressing on, realizing that success does not always lie in not meeting discouragements, but in not yielding to them. Through a misunderstanding this society has not remitted this fall, but the secretary assured me she would attend to it at once. I remained at St. Luke over Sunday, so as to be present at their communion service on Saturday night. The service was well attended, and quite a number of young people sat at the Lord's table for the first time. It was indeed pleasant to see so many young people commemorating the death of the dear Lord and Master.

On Monday I came home to Mapleville, feeling that I had had a pleasant and a profitable visit. There was only one occasion for regret, and that was that I could not find very suitable opportunity of writing for the EVANGELIST. I am sorry that so few of our sisters write for the paper, and the S. S. C. E. column is so often without contributions. With some it is perhaps indifference, and others are careful and concerned about so many other things. I shall remain at home a week or more, and then go to Pennsylvania. I am very hopeful for the work. By effort and earnestness, and unceasing prayer, I am sure we shall make this year's work better than ever before.

LAURA E. N. GROSSNICKLE.

Dec. 4, '95.

Now, O man, cease a little from thy work, withdraw thyself for a while from thy stormy thoughts, forget thy weary and burdensome struggling, give thyself for a time to God and rest calmly in Him. Leave all around thee, where God is not, and where thou wilt find no help from Him. Go into the inner chamber of thy heart and shut the door behind thee. Say with thy whole heart: "I seek Thy face, O Lord; teach Thou me how and where I should seek Thee, and where and how I shall find Thee."—*St. Anselm.*

## King's Children.

### THE SOCIAL FEATURE OF THE KING'S CHILDREN.

J. L. GILLIN.

The King's Children was not organized, I imagine, to be an end in itself. But it is an important means. Its end is the spiritual development of the young and the training of them for larger service in the church and in the world.

The King's Children Society has learned that people are social beings as well as religious, and that religion should dominate all our faculties. If that be true, then, since we all have a social faculty, religion should take hold of and control our social work. Too long has the church seemed to teach that religion belongs to Sunday services alone. But little by little we have been learning that, if we would be really religious, we must be religious in *all* that we do.

We ought to be religious not only in our Sunday services, but in all the affairs of life. Also as a society, we have learned that, if we neglect the social culture of men's nature, they will patronize the devil's entertainments. Boys and girls will be sociable. The K. C. believes in conducting their social gatherings for God's glory, rather than satan's, to make them the means of manifesting Christ to sinners, rather than the devil's means of luring men into sin and death.

Our motto contains the Gospel on this point. "Jesus shall reign," not only in our devotional meetings on Sunday evening, but in *all* the functions of our organization and in *all* the departments of our lives.

In the social gatherings of young people satan has reigned long enough. In our social joys, there Jesus should be with his consecrating power. It is blaspheming against our Christ, and the denial of his Gospel to believe that he should not reign in our social gatherings as well as our church services.

The limitation of Christ to one or two services a week is a virtual surrender to the devil as far as our every day life is concerned. To shut Christ out from our sociables, our parties, from any of our social gatherings is to give them over to the arch-enemy of souls.

Hence, appears the necessity of the K. C., assuming control of her social functions and allowing her social power to be felt in her neighborhood. If the K. C. will inaugurate and direct the social gatherings of a community, there will appear little reason for dances and other objectionable forms of entertainment. Now,

I do not mean that the K. C. should take up and sanction by her usage any of the objectionable features of the common play party, but instead furnish entertainment of a sort that will supplant those and at the same time elevate the human mind while entertaining it. There are plenty such games, and these must be taken and used for the Master.

But the K. C. should not become a social club. The social feature is only one feature. It should all be done to win young men and women to Christ. If it become a social club, it will exist for the selfish pleasure of the members. This it should avoid by all means. A *selfish* K. C. will work its own ruin, and deservedly, just as will a *selfish* church. It must personify Christ in his sacrifice. It must sacrifice its own pleasure for the sake of entertaining, and thus winning those who know not Christ. Every member must labor not for his own pleasure at a K. C. sociable, but for the pleasure of strangers, the lame, the halt and the blind gathered from the spiritual highways and hedges for the evenings entertainment. He must show these that religion is not long faces always, but also joyous service. And in so doing he will find a joy he has hitherto not known, "unspeakable and full of glory."

### THE COST OF MAKING OVER DRUNKARDS.

Baltimore is having a lesson on the cost of making drunkards, and does not like it, says *The Golden Rule*. The Maryland legislature made a law that the habitual drunkards might be sent to the Keeley Institute for treatment at the city's expense. The city waxes wroth over this, and proposes to contest the law before the Supreme Court.

So long as relatives of the drunkards are compelled to support them after the saloon-keeper has robbed them of everything, some communities are willing enough to let out the contract for making sots out of good citizens, and to use what little can be got in return toward paying for the poorhouses, insane asylums, and jails where the wrecked men and their families may end their days.

But when it comes to paying anything toward undoing the work of destruction, that, it seems, is a very different matter, and a terrible injustice and extortion. Either way, the men that vote against the saloon, and do all that they can to annihilate it, are defrauded; and there is one amendment to the law that we should like to see made, so that the rumseller should be compelled to bear the whole expense of doing something toward remaking those that they have unmade.